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WEEKLY REVIEW.

—For more than a century there has been no earthquake so destructive as that in South America of which we are now receiving, mail after mail, the terrible particulars. It is feared that altogether nearly 60,000 persons have lost their lives by this disturbance of the earth's crust. The shocks were felt through an extent of country 600 miles in length. The wave created by the upheaval of the bed of the sea, came ashore and swept away the inhabitants of many towns and villages. All the elements seemed summoned to take part in the destruction; a fire broke out in Callao and destroyed a large amount of property. A lake made its appearance where a city had stood; mountains opened and shut; and in one place the yawning of the earth exposed to view five hundred mummies, the remains of the Incas! The great earthquake of Lisbon will no longer be spoken of as unparallelled. During the last twelve months we have had an unusual number of these extraordinary phenomena to record. There was the bursting forth of a volcano in Mexico; the eruptions of Vesuvius; the submergence of a West India island; the great eruptions and earthquakes of the Sandwich islands; and now this last and greatest catastrophe. Is the earth getting old and decrepid? is she giving signs of decay? How little the heart of man is impressed by all these convulsions, is shown by the statement made that 'bands of robbers have come down from the mountains and are pillaging the ruined towns.' The same thing was seen in Palestine, a number of years ago, and we remembered calling attention to it. The manifestation of divine power that will carry conviction to the hearts of sinners and cause them to turn to the Lord, must be something very different from these.

The Pope has issued a letter which he calls apostolic, to all Protestant and other non-Catholic bodies, that is, to all who are beyond the pale of salvation, announcing that as pastoral head of the church on earth he has convoked a general council, and that he prays earnestly at this time for their union to the church of Rome. He exhorts them to profit by the occasion and by his prayers, and flee for refuge to the ark of safety, the Roman Catholic church. According to the Romish theory, the Pope's prayers ought to have an incomparable efficacy, ought in fact to be irresistible. He claims to be the Vicar of Christ; claims to be the divinely-constituted head of the church; claims to have the keys of the future in his own hand; demands the reverence and homage of all specially and solely because of what he is relatively to God. Other princes have other foundations for their claims; he has this only, that he is the elect one of God, set apart from and above all men, the grand medium through whom Christ governs his church, and the church approaches Christ. He is nothing to man, if he is not something ineffably great in his relations to God. Show that there is a doubtful connection between him and the Hearer of Prayer, an imperfect understanding between him and Christ, show that his prayers have no special efficacy at the court of heaven, and you sweep away at once the whole of his monstrous pretensions. Well, how stands the case? What are the facts that bear upon this question? What has been the issue of Pio Nono's earnest prayers, in the last twenty years? He prayed earnestly against the Italian revolution; but once and again and again that revolution has taken a stride, and the three strides have given to almost the entire peninsula that freedom which the Pope so hates. The fallen Neopolitan dynasty, the established kingdom of Italy, declare what the prayers of the Pope are worth. When the war broke out between Prussia and Austria, the Pope prayed earnestly, it is well known for which power; alas, that power sustained the most signal defeat that history ever had to chronicle. He prayed earnestly for the perpetuity of the Austrian Concordate; but that has been broken to pieces; Austria has given freedom to her subjects and struck a terrible blow at the Papal supremacy. Pius the Ninth assured Isabella that his most fervent prayers should be offered in her behalf; yet she is a fugitive, the monastic system of Spain has received its death blow, the Jesuits are abolished, civil and religious liberty is proclaimed. We thus find ourselves in a position to estimate the value of the Papal prayers; and we are certainly very little alarmed by the announcement so obtrusively made, that the Pope is praying for the conversion of all Protestants to be brought about between this and December, 1869.—We might say something about the prayers that Christians have been offering since 1846, when Pius the Ninth became Pope, for the liberty of evangelization in Italy, Austria, Spain, Mexico and Southern America; but this is a subject about which it does not become any to speak boastingly. The Pope, by his singular pretensions challenges inquiry in reference to this matter; and we have seen where that inquiry lead us.

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SPAIN AND INDIA.

All friends of humanity and of progress must rejoice that the revolution in Spain promises to give that country civil and religious liberty. It is a grand thing when a system which made it penal for men to enquire as to what is truth, to entertain views differing from those which have been promulgated or sanctioned by the authorities, or to act according to one's individual convictions, when such a system falls. There is joy among the good on earth and there is joy in heaven. Such a system is an outrage upon God and upon man. It vilifies God for having made man a free agent, with a nature compelling him to enquire as to what is truth and what is falsehood, what is right and what is wrong; for having endowed him with a mind that is sure to become corrupt when you take from it the liberty of such enquiry; and it vilifies the Scripture for having commanded everybody to prove all things and hold fast to that which is good, and for having declared that every one of us shall give account of himself to God. It takes the government which belongs exclusively to God, and puts it into the hands of a set of men called priests whose business it is to see that men do not think, and do not get anything for themselves from God, but content themselves with stale crumbs of thought that fell ages ago from the tables of fallible men. It says unto Christ, Thou shalt not preach to men on this sea-shore, from this fisherman's boat, or upon this mountain side, or by this well, or in this street, or in this open house, or in this temple or synagogue, or in any place where the common people, where men of every class, may assemble to hear thee for themselves; but only to a select and separated body, even to those whom we have chosen and prepared, that they may pick out such grains of wisdom as they think proper and adding to them the riches of their own wisdom, give them to the masses.

There are many in this country sufficiently enlightened to rejoice in the downfall of such a system, and in the mental and spiritual emancipation of sixteen millions of men. And perhaps their joy will be accompanied by a feeling of self-complacency in that no such system has sway in this country. But is such a feeling of self-complacency justified by the actual circumstances? Is there nothing in the social constitution of the Hindoos that resembles the system to which we have referred? Nothing that makes it penal to pursue trains of thought leading in any other than a direction pre-determined and authoritative? It is very true that in the eye of the law of the land, all men have liberty to enquire, to think and decide for themselves, to choose and reject, and to act according to their own convictions so long as they do not infringe the rights of their neighbours. But there is a higher law in the land which neutralizes this concession of liberty, making it penal for men to think, decide and act for themselves. Men are bound over in a way that leaves them almost incapable of resistance, to think as the caste thinks, to profess what the caste professes, to act as the caste acts. Woe unto the man who, for instance, determines to pay no further regard to the hereditary religion, to allow no idols and no idolatry in his house,

no celebration of idolatrous festivals, no mark upon his forehead; who makes no distinction between brahmins and priests and other men, between men of one caste and of another, between men in caste and men out of it; who enquires into the claims of Christianity, seeks the society of missionaries and other Christians, and, acting according to his profoundest convictions of duty, professes in baptism his devotion to Christ as the only Saviour of sinners. It is a fact that no one will gainsay, that Hindoo society is interpenetrated by a power of prohibition that is fully equal to any that was ever enjoyed by the Inquisition in Roman Catholic countries. Free thought is, as regards the great body of the people, as effectually precluded as it ever was by the pains and penalties of medieval Romanism. Even the *sudharalele*, the reformed, the enlightened, as they are called, and in some respects justly called, even they are yet, to a formidable extent, domineered by the very spirit of caste against which some of them so loudly speak; few of them recognize the fact that it is as tyrannical and enslaving as any power the world ever saw. We would ask them to look at this question fairly. They cannot deny that as a matter of fact, the natives of this country are deterred by fear of penalties that are most real and most formidable, from all such exercise of their mind as would be likely to lead them to the adoption of religious sentiments contrary to those which have come down to them from their fathers. Can they rejoice in the liberation of the minds of millions in Spain, and be indifferent to the perpetuation of this tremendous system of social tyranny in India?

GRANTS-IN-AID AND WHAT THEY COST.

A GENTLEMAN at the head of one of our Missionary Educational Establishments, lately closed his report with the following words:

"In conclusion, I would remark that the connection with the Government Educational Department will have necessarily a strong secularizing tendency; but as in the present circumstances of the country it is essential to the very existence of the school as an educational institution, we have only to make the best of our position, in dependence upon the guidance and help of God."

The opinion here expressed that 'the connection with the Government Educational Department will necessarily have a strong secularizing tendency' on Missionary Institutions, is, we believe, not denied by those who have the best right to speak on the subject. A marked change is passing over these institutions in several respects; and the arguments by which they were supported and the considerations that gave them great value in the estimation of the church, as an evangelizing agency, will have to be very seriously modified, if the tendency referred to above shall have the sway which it promises to have.

It is a fact that no one will now question that the Government Educational Department, by means of its system of inspection, its system of granting aid according to results, and the prizes held out in the form of University honors, has obtained a signal success in the matter of stimulating the energies of the scholars in aided institutions. It is marvellous how these students have been awakened to diligence and zealous prosecution of their studies. An incentive has been supplied that leaves nothing to be desired; no one could wish to see a more intense application to study than is exhibited by the more advanced scholars in these institutions, and by all, in fact, as they successively rise to the higher classes, where the prizes come more conspicuously into view. It is a great thing to have found such a means of stimulating energy; and at first sight it seems that an institution must become important and useful just in the degree in which such results are witnessed. Rightly to appreciate however the action of these University prizes on Missionary institutions, we must keep in mind two things: 1, the stimulus is absolutely limited, in its awakening influence, to secular studies; 2, missionary institutions are established for the special purpose of teaching the Bible. The stimulus has two results: it intensifies the scholar's appreciation of the value of secular instruction, and his desire to excel in all the studies that will help him to pass a successful examination before the Government examiners; it creates or augments a dislike for Christian instruction, inasmuch as this demands a sacrifice of the time and energy which are so much needed in the profitable path where Government honors are obtainable. So that Government patronage, which directly has nothing to do with religious studies, and professes to leave them in their integrity, passing them by without notice, has indirectly a most powerful influence upon them. The effect may be compared to that which would be produced by employing a man to cultivate a farm, and giving him at the same time a field the produce of which should be all his own; the man's thoughts would be very naturally taken up with his own crops, and it is evident that he will work with a will and an energy in his own field that will accompany none of his labors on the farm. The University honors are passports to lucrative offices and influential positions; all the relatives of the scholar take care to have him deeply impressed with the fact that their interests are dependent in a measure on his success. The Government does not say to the students in Missionary institutions, Be indifferent about the Bible, neglect your religious studies, make light of Christianity; it does not say this, nor wish to say this; but virtually the effect is much the same as though it said it. It does not say it in words, but it says it in its rewards, with a force greater than would attach to any words of prohibition.

Now we have no 'motion' to make in connection with this matter; there is no point we are intent on carrying; we only wish that the influence of the Government system on the Missionary Institutions of India, should be taken account of. These institutions are being floated into a position very different from that which they occupied ten years ago; and the arguments by which they were then recommended to the churches as an admirable evangelistic agency, of highest importance, are to some extent invalidated by this new element that has been introduced. It may be that some teachers are still successful in keeping up a measure of interest in Bible studies; but even they will admit that they do so with more difficulty than formerly, and that a desire to withdraw the time and attention from these studies and concentrate them upon others, is manifesting itself more and more.

HOMILIES FOR THE TIMES.—LI.

The Lord hath set apart him that is godly for himself. Psalm IV. 3.

THE MASTER.—The world is one as regards its fundamental principles and aims; but with respect to its manifestations, each generation is a new world. The world of to-day fancies that it looks down from a lofty height upon the world of other days, the world with which I combated, for instance, and is sure that a broad gulf separates it from those upon whom my reproofs descended. I have formed thee for myself that thou mayest be my witness unto the world that now is, bringing my everlasting truth to bear upon the novelties in falsehood that are now in vogue. I have shown thee all things, and shown them to thee in their true color, flashing the true light of the Gospel upon them, that so thou mayest utter all my mind against them.

Believer. Moses was learned in all the wisdom of the Egyptians. Who shall learn all the wisdom of this advanced generation, so as to be able to deal with it? What life, what intellect would be equal to this?

M. It is not for my servant to learn the wisdom of the world in the school of the world. I anoint thine eyes with eyesalve that thou mayest see; the Holy Ghost that guides thee into my truth, enables thee to appreciate and grapple with that which is not in harmony with the Scriptures. In making myself known to thee, I give thee the faculty of ascertaining in all knowledge what is from me, what is from beneath, what is and what is not reconcilable with inspired writ.

B. But if thou endue me with such amplitude of wisdom, and such insight into the science which men make their boast in as though it were all their own, I shall inherit their admiration and this may prove a snare to my weak heart.

M. If thou hearken diligently unto me, men shall never fail to find in thee abundance of folly, more than counterbalancing all thy acknowledged acquisitions. "The weapons of our warfare" said my servant Paul, "are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God." These weapons I put into thy hand. The strongholds that are to be cast down are just those that the world of to-day glories in; the imaginations that have ascendency are those which thou must oppose; thy opposition will be to men a sufficient proof that folly has dominion over thee. Be faithful to the guidance of my Spirit, faithful in all particulars, faithful in all thy steps, and men will not glorify thee for thy proficiency in their wisdom, however, great that proficiency may be.

B. Is it lawful that a man, a disciple, seek a reputation among men of literature and science, that he may use it in opening up a way for the Gospel into their hearts?

M. Upon this rock many split. They get the reputation which they seek, and flatter themselves that it becomes a pathway for my truth to climb where otherwise it would not; but the path is too narrow for the wheels of my chariot; not the truth, but truth accommodated, adjusted, curtailed and measurably transformed uses the pathway of their reputation.

B. But thy servant was all things to all. Would he not come with wisdom to the wise?

M. Ask him.

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B. True. Not with excellency of speech or of wisdom, came he to the Corinthians; not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

M. Observe. That servant never aimed at reputation. It was not his aim that men should admire him. If he acquainted himself with the imaginations that had sway over the minds of men, it was that he might know where to strike; it was that he might show their contrariety with the Gespel.

B. A great endeavour is now made to show that Christ is one with the world of to-day, that the world has grown up to Christ, that the Gospels contain much that was merely given by way of concession to the ignorance of men, their true meaning having for the most part remained dormant till the developed intellect of our day could give it a home and a fit embodiment.

M. Say to them in my name, I know you not.

B. They say this to me. They say, Christ I know; he is my friend and advocate; we understand each other; but thee I know not, and Christ knoweth thee not. And the more I become conformed to thee, and receive grace to witness for thee, and the more I make place for thee, the more do they insist that Christ is theirs not mine. This stigma the fathers knew not. They were not reproached with falsifying Christ.

M. Every plant which my heavenly father has not planted shall be rooted up. He that is taught of God cometh unto me, heareth me, followeth me and shall have the light of life; with this light he shall make manifest the darkness that blasphemously assumes to be the unveiled radiance of my Gospel, the long-desired apocalypse.

B. Effectually to wage war with the imaginations that rule this age, the intellectual principalities and powers that know no sanction but such as they themselves accord, will it not be necessary that thy servant should confront them where they are strongest and where his assaults shall be recognized of all the world? Is this a warfare that can be waged in obscurity?

M. Did I not grow up as a plant out of dry ground? Rome and Greece knew nothing of me when I launched the shafts that were commissioned to overthrow them. Enough that thou be where I have placed thee, and that thou hear my voice in all things. Though the words I utter by thee should die and be forgotten, I have power to summon them from their graves and recreate the world with the least of them. Be it thy meat to do the will of him that sent thee and to finish his work; thy obediences are seeds sown in my heart and the fruit shall be as universal as my heart shall choose.

Notes from an Interleaved Bible.

Psalm li. 4. Against thee. Literally, unto thee; i. e. thou wert the only witness; my conscience was therefore obliged to recognize thy voice, when the exposure of my sin was made.

5. I am sprung from a sinful stock; my parents were not angelic but fallen beings. This is not urged as an excuse: he is condemning himself. He becomes conscious that the evil is in his nature, not in a passing mood; and that the alteration of his nature is the only remedy. The parents who give the child its physical character, have afterwards the formation of its moral character; and unless the grace of God is powerfully with them that character will be only evil. It is only in the way of grace that any power to overcome evil reaches our nature.

6. The Psalmist, by bitter experience, has been brought to feel the need of having truth reigning in his heart, of having heart-communion with God. The fountain of his being must be purified. The Spirit of God, communicating the thoughts of God, should reign within him.—'Thou desirest'; this shows that God has nothing to do with our sinful nature. His work in us, from beginning to end, is favorable to the supremacy of truth. Evil makes its way to us in the teeth of God's desire.

7. Hyssop; referring to the rites for purifying lepers. As well suppose that leprosy may be healed by *superficial* treatment, as the plague of the heart eradicated by external works.

9. Men like better the way of imagination than the way of faith. They imagine that God hides his face from their sins, and blots out their iniquities; they imagine that their paltry works are accepted, or their disobedience overlooked But the awakened sinner perceives that imagination is his destroyer; nothing will do for him but God's unquestionable word; he finds the way of faith, the narrow way.

10. In endowing man with free will God has not forfeited the power of creating in man a clean heart. It is not, however, mere omnipotence that is concerned in this matter. All the perfections of God have their demands, against which nothing can be done; omnipotence becomes impotence, if the holiness and justice of God are gainsaid; and there is the prerogative of liberty with which man is endowed, against which may nothing be done. For the heart of man is the man himself, and nothing can be wrought in it without its own activity and consent. Yet by the word and by the Spirit God creates in us a new heart.

12. Free Spirit. Free in the sense of making free, delivering from bondage. Where the Spirit of the Lord is there is liberty.

13. Only those who are thus delivered, and who are in the way of peace, can teach that way to transgressors. True repentance for sin shows itself in hearty endeavours to turn others from sinning. It is a taking up arms against sin, whether in ourselves or others. By this we may know whether we have repented or not.

14, 15. It is the forgiveness of sin that opens our lips rightly to praise God.

17. Broken heart; broken with respect to its pride, self-will, self-sufficiency.

18, 19. How are these verses connected with the preceding? The question is much like this, What is the church? The experience of the church is simply the experience of individuals. The blight upon David was a blight upon the nation. —Sacrifices of righteousness; sacrifices made acceptable by the contrition and faith of the offerer.

SERMONS.—II.

ERRATA.

In article "Sermons" page 267, middle column, line 55, for "source" read "service"; and in same page, right column, line 50, for "outrage" read "outting," a word derived by the "Pioneer" from the vocabulary of his friends the servant girls, who call their Sunday Holiday an "outting." P.

It is curious to observe the periodic recurrence of particular forms of ideas, in the history of the church. We are apt to think ourselves very far advanced in this nineteenth century, and yet behave in many respects just as the primitive folks behaved, who lived in the earliest centuries of the Christian era. It is very curious to find the reviews of to-day repeating just what Chrysostom wrote about in the 4th century, and to find in certain portions of the church just the same views about sermons as those of which he complains.

The learned Neander has the following on this subject in the 3rd volume of his Church History which refers to the third and fourth centuries. It might have been written of to-day.

"As to the relation of the sermon to the whole office of worship, this is a point on which we meet with the most opposite errors of judgment. Some, who looked upon the clergy as only offering priests, and who considered the main part of Christian worship to consist in the magical effects of the priestly services, were hence inclined greatly to overvalue the liturgical, and wholly to overlook the necessity of the didactic element of worship.

"The gift of teaching they regarded as something foreign from the spiritual office, as they suposed the Holy Ghost, imparted to the priest by ordination, could only be transmitted to others by his *sensible mediation*.

"Others however—and on account of the rhetorical style of culture which prevailed among the higher classes in the large cities of the East, this was especially the case in the Greek Church—gave undue importance to the didactic and rhetorical part of worship, and did not attach importance enough to the essentials of Christian fellowship, and of common edification and devotion. Hence the church would be thronged when some famous speaker was to be heard; but only a few remained behind when the sermon was ended and the church prayers followed." "The sermons" they said "we can hear no where but at church; but we can pray just as well at home."

Ritualism and semi-rationalism meet in undervaluing the sermon. Both look on it simply as an intellectual display. The Ritualist thinks it an inferior part of worship and limits its duration to the mystic seven minutes. The semi-rationalist finds many sermons intellectually weak and would avoid them altogether.

In this state of matters we would have Christians be on their guard, lest they be led into error on the subject of the preaching of the word.

1. We would have Christians remember that *preaching is an ordinance of God.* 1. Corinthians 1-21. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the *foolishness of preaching* to save them that believe."

Now we are perfectly aware that it may be maintained they beg the question who maintain that this "preaching" is represented *by* the modern sermon. This "preaching" may simply be the proclamation of the gospel to the heathen or the unconverted. Were this the only passage in God's word in which the ordinance of preaching is commanded we might accept the above interpretation as final, but there are other passages in which it is evident that "preaching" not only means the proclamation of the gospel to the unconverted, but the declaration of the truth of God for the instruction of his church on earth. There is a very striking passage in 2nd Timothy which bears strongly on this point. 2. Tim. 3-16 and 17: "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." "I charge thee THEREFORE before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, *preach* the word."

Unless we put an unnatural and limited construction on these passages, not to mention others, an order is given to the pastors in Christian congregations to preach, as Christ and as the apostles preached.

If it is the duty of pastors to preach, it must be the duty of members of congregations to listen to preaching, at some time or other; and we surely cannot deny that whether or no an exact time and stated locality

are detailed in the Bible, that there is a common sense fitness in the arrangement which has ever as a rule maintained in the churches that the preaching should take place when the people are assembled to pray, to praise and to read the word.

They who object to the sermon as part of divine service are not, by maintaining that dogma, clear of the duty of attending to the ordinance of preaching; they are bound to give heed to it *some time* "that they may be throughly furnished unto all good works."

2. We should ever remember that the object of preaching is not to inform men intellectually *only*—is not to please men solely; but that it is *to proclaim the truth of God.*

People go to church too often expecting an intellectual treat from the sermon. Sometimes they get what they go for, but more frequently they don't. The sermon that affords least of an intellectual treat may be the sermon which has most of the truth in it. We do not decry intellect and we earnestly desire more of it in the church. We are merely stating a fact—and a fact which is so, because preaching is something higher than intellectual. It is a spiritual office. The greater the spirituality of the sermon—the greater the efficiency. The spirituality may evidence itself intellectually and often does, but it often evidences itself in spite of intellect. I cannot help quoting a passage from an earnest and most intellectual preacher of the Church of England on this subject:

"The Greeks had deified wisdom; and St. Paul's language was that which ought to be written over the door of every school: "We worship not Minerva but Christ." Christian brethren, it is important to dwell upon this, for there is in our day, a marvellous idolatry of talent; it is a strange and a grievous thing to see how men bow down before genius and success. Draw the distinction sharp and firm between these two things, goodness is one thing, talent is another. It is an instructive fact that the Son of Man came not as a scribe, but as a poor working man. He was a teacher, but not a Rabbi. When once the idolatry of talent enters the Church then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also St. Paul again stood firm. Not wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts and then he would have gained admiration and love—he might have been the leader of a party, but then he would have been false to his master—he would have been preferring self to Christ."

Again, because "preaching" is the proclamation of truth and because many men are untrue, and all men in love with some measure, or manner of error, the preaching cannot be expected to please them. Unless men look on preaching as a mere display of argument, a fencing match, got up for their amusement, between the truth and form of sin, if they are living in any sin or believing in any untruth, they cannot like it. If the truth preached is a power on earth—a real thing and not a phantasm—they who are in error must hate it. The liar—the thief—the sensualist—the boaster—the proud—the selfish—the worldly will hate it. It is the enemy's trumpet-note of defiance. It openly rebukes what they love. When preaching pleases all men depend on it there is something wrong in it. Preaching is the annunciation of the divine will—that will which men rebel against. Its object is to save, to edify, to rebuke, not to please. Let Christians guard then against condemning every sermon which does not please them. The reason it may not please them may be that in it is truth, while in them is error.

3. Several ways have been tried to improve the minister's sermons, we mean on the part of these hearers, for we are just now speaking of the relation of sermons to congregations and the public generally.

One way that has been a good deal tried is *abuse.* The writers whose words induced this paper wish to improve the style of sermons and the way they take is to heap every opprobrious epithet they can find to represent ignorance—self-conceit and dogmatism on the sermonisers. Their good deeds are ignored and their motives misinterpreted. And it is the fashion in many sections of the community at home, and in India, to look down on the clergy, and especially on the missionary clergy, as men socially and intellectually of very low standing indeed.

Now this is not the way to improve the sermons. Depend upon it not many men would preach their best before a congregation of cynics. Depend upon it it drives the very heart out of a man in the pulpit to see his congregation before him in every attitude of indifference, and to know that his words will be forgotten in a moment, or only remembered to point a joke at dinner afterwards.

It is no justification for a congregation to say, the preacher should be able to keep us awake and to interest us, if by all manner of means the congregation is hindering him from entering heart and soul into his work.

You roll a man up in a wet blanket and then expect him to run as if unencumbered. Depend on it the way for a congregation to make a minister do his best, is to let him know that they love the truth, and a high type of it—that they desire indeed to be instructed by him, and to practice what he preaches, if it commends itself to their consciences.

We have known the presence of an old grey haired shepherd in a country church, the means of keeping his minister up to the mark, and of cheering his minister on in his pulpit work. The minister knew that the old man was deeply learned in simple truth in Christ, and that every word he spoke sunk deep into a loving heart.

Ministers have duties towards their congregations, but congregations have also their duties towards their ministers, in the matter of sermons. P.

A SERMON COMMEMORATING THE LIFE AND DEATH OF REV. S. B. MUNGER.*

"For to me to live is Christ, and to die is gain" Phil. 1. 21.

So wrote Paul, embodying in one short sentence his autobiography, and in the next his assurance of another, happier life, beyond the grave.

It is common for Christians to avoid speaking of their personal religious aims and expectations, or to speak guardedly. They say, "I am *trying* to live for Christ." "I *hope* the Lord will give me a place in Heaven."

But some have no such hesitation. They know. They are confident as Paul was. They speak boldly;—because they are conscious of the one purpose that controls every other purpose and every action and wish, and makes all things subserve its end;—and because they *know* in whom they have believed and *take hold on* eternal life.

Such a one was Br. Munger whose life and death we to-night commemorate. He was a man of definite purpose and assured faith—a man of one aim and one controlling idea—a man who would use our text with the same intense and thorough meaning as Paul did.

His sermons abounded in such intense expressions of experience and faith. And they suited the man and his message. When he stood up to preach, it was as God's messenger—as the watchman who heard the word from God's mouth and warned the people from Him, knowing that his failure might leave some wicked man to die in his iniquity, whose blood should be required at *his* hand So, when he stood up to preach, his raised hand would quiver with emotion—his eye would flash and his ringing voice would become instinct with his soul-utterance. It suited him to say, "For me to live is Christ, and to die is gain"—and no hearer could doubt that he said it without limitation.

And when his strenght had been taken away in his last sickness—when his arm trembled involuntarily from paralysis—and his eyes and tongue had nearly ceased to do his bidding, his earnest spirit demanded of them one more last service. Then his eye flashed again, and his voice, though it had lost the loud ringing tone that had characterized it for so many years, came distinct and definite, as he spoke his last words. They were like an echo of our text. They were, "*None but Christ.*"

For a Master, he had served "None but Christ." For his Saviour, he had trusted in "None but Christ." For a Refuge in death he asked for "None but Christ." For an Intercessor and Lord in heaven, who should bring him to the Father of Spirits, and give him a place in one of the "many mansions" he would seek "None but Christ." These his last words give us the key note. Let us harmonize upon it, while we rehearse some parts of the anthem of his life—a life in which the gospel of salvation was "sounded out" along these plains and hills of the Dakhan.

He was born 5 Oct. 1803, in Fairhaven, Vermont. He became an orphan while still a child. Calvin Munger, his father, died when he was three and his mother died when he was six years old. Her maiden name was Rebecca Hemenway. The names of his parents show that they were of the old Puritan stock.

In a manuscript found among his papers, he says: "I once had an opportunity of hearing the Rev. Horatio Bardwell, after his return from India, and my sympathies were so much moved for the heathen, that I said in my heart—If God will give me a new heart and open to me the door, I will be his messenger to the heathen. And when God led me to hope in the salvation of Christ, he led me also to think of my vow. And from that time I was consecrated in purpose to this work."

In the same he tells of his conversion as follows: "My hope of conversion from darkness to light and from the power of Satan unto God, dates July 4, 1821. It was granted me in Shoreham, during the time of a most precious revival of religion. In Sept. of that year I united with the church of God in that place. I was induced to seek a liberal education by a conviction that this is the proper way to the work of the Gospel ministry unto which I believed myself called of God."

There are different styles of missionary work. And comparisons are often made between the style that gives most time to preaching and the style that gives most time to teaching. My object in referring to them now, is, not to compare these styles of work, or to discuss their merits. "There are diversities of operations, but it is the same God which worketh all in all." In practice *every earnest man has his own way and style* —a way that he likes and a style that is somehow appropriate to, as well as peculiar to, himself. And he does *good* in his way—probably he does more good in his way than he would in any other's way. He can learn from others and improve his own way, but usually by adapting the plans and suggestions of others to his own, in the way of correction or completion.

Br. Munger was a *preacher.* It was natural for him to preach, and when he would impress his conviction son others' minds he would "lift up his voice like a trumpet." He set a higher value on preaching than on any other department of Christian work. And the *missionary* especially he thought should "preach the word." So, from the beginning to the end of his missionary life he gave himself to the "ministry *of the word,*" making oral preaching and the preparation for it, his *business.* He prized—he advocated—he practiced *preaching* as the chief duty

* Preached at Ahmednuggur, October 25, 1868, by the Rev. S. B. Fairbank. Want of space compels us to omit some portions of this discourse.

of a missionary. As far back as 1839 he wrote as follows: "Among our labors preaching should hold the pre-eminence. While we are liable to err in our estimate of the importance of other departments of missionary labor, there is no probability of our overrating the value of preaching Christ crucified. This is undeniably the chief means of effecting the dominion of the kingdom of holiness. To the efficacy of this instrumentality must the church mainly look for the joyful tidings which shall be communicated by 'great voices in heaven saying the, kingdoms of this world are become the kingdom of our Lord and of His Christ and he shall reign forever and ever.'

Br Munger did not confine his preaching to the Hindus. Everywhere—and especially while at Jalna, he gave much time to preaching to Europeans and Indo-Britons. At Jalna he "preached to the Europeans twice on the Sabbath when the chaplain was absent; and he had a regular Wednesday-evening meeting for prayer and the exposition of the Word—had a meeting on Friday evening among the Indo-Britons—and Saturday evening eight or ten gentlemen and ladies came to his house and spent an hour in the mutual study of the scriptures."

This was excessive. He was sent to evangelize the heathen and he took on himself in addition the work of a chaplain. Of this he wrote—"It is my endeavor to average my duties in such a way that none of these labors shall interfere with my special work as a missionary to the Heathen. I must admit, however, that, they do consume not a little of my strength."

His preaching at Jalna was blessed in some cases to the conversion of his hearers and in others, to their spiritual edification. One officer to whom his words became a blessing "was desirous, as a thankoffering to the Lord, of placing in the hands of the American Board a large sum of money for the purpose of establishing a new mission at Nāgpûr, which had not then been occupied as a mission station. The American Board was not then in a situation to avail itself of this offer, and it was subsequently made to the Free Church of Scotland's mission committee and the result was the establishment of their Nāgpûr Mission."

In later years, while stationed at Bhingar, Br. Munger gave himself entirely to itinerating among the villages, for s> much of the year as affords weather suitable for tent life. In this work he was most earnest and laborious. The records of his tours show that he would visit and preach in four, five, or six villages every day. The average number of villages he visited during one cold season was more than five a day. Having given directions as to the forwarding his tent, he would mount his horse at day-break and gallop to the first village on his way, preach to those he could collect and then take the saddle again and gallop to another village. So he would preach in three or four villages, reaching his tent at eleven o'clock. In the afternoon his tent was sent on again at four o'clock and he would preach at one village on the way and then at the village where he spent the night. It is not strange that at the end of the cold season he would be thoroughly worn and exhausted. In this way he visited the villages from Nuggur to Sholapur for several successive years. He extended his tours to the N. E. as far as Nagpur and to the S. beyond Kōlápûr. He was greatly interested in a tour he made among the Ghonds. Thus he visited and preached in thousands of villages. In some of them but once and in some of them frequently.

He was disappointed in the *tangible* results of itineracy. It was "sowing beside all waters." It was "proclaiming" far and wide, the truth as it is in Jesus. It was *not* cultivating—nor gathering in the harvest—nor forming churches. But multitudes were told of Christ Jesus. And "thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

He learned that his preaching was blessed to some hearers, and he may know of more cases, now. When he had reason to think that some p or soul was repentant and really inquiring the way of life, he would travel a long way to visit his village and look him up again and again—and if there seemed reason, bring him with him to his station for fuller instruction. But he was very careful to avoid any thing that flavored of pecuniary inducement.

Another favorite work of Br. Munger was the preparation of tracts. At such seasons of the year as do not allow of itinerating, he gave his time and strength to writing Marathi tracts and books, and to such studies, especially of Hindu literature, as he thought would fit him to write for and preach to the Heathen. His tracts which have been published, as, *e. g.* "The New Creature" and "Salvation by Jesus Christ" are sermons. They are for sinners, in danger of hell and in need of the Savior. In them as in his preaching, he is plainspoken and pointed, almost to a fault. His pungent, unsparing attacks on Hinduism, usually awakened heated controversy and often anger and abuse. His earnestness was often mistaken by the Hindus for anger. His favorite tracts were controversial or hortatory.

He distributed a great many tracts, on his tours. He would often come to a village, especially late in the forenoon, when but few of the people were at home. He could not preach to the absent, but he could leave tracts to preach after he had gone. So he scattered them freely.

As the years wore on, his bodily strength diminished, and his nervous difficulties increased. And during his last years at Satara and Bombay, he had to give up intineracy and content himself with preaching in the chapel and the bazar. Having more time for study and writing, he prepared a full "Memoir of Mrs. Mary Ely Munger" in Marathi, and an extended "Comparison between Hinduism and Christianity." He was elaboratiug and re-writing this latter work when laid aside by his last sickness.

While in America 1842-45, he prepared a volume in English entitled "The Conquest of India by the Church," and it was published by the "Mass. Sabbath School Society." A large part of the book is devoted to the portraiture of Hinduism. I would fain make full extracts. The closing paragraph, is as follows: "Such is Hinduism. It is a mighty fortress of Satanic erection. From its foundations to its cloud-capped battlements, its walls are falshood, impurity and impiety. Its ramparts, bastions, and defences of all kinds are ancient usage, custom, superstition, pride and selfishness. It is garrisoned by hosts of principalities and powers and wicked spirits and millions of militant soldiers of the Prince of Darkness. It is ruled with strictest discipline and defended with craftiest policy by Satan himself." His thorough study of the Hindu religion in its standard books and from its living advocates led him thus to characterize it and to show by abundant extracts that his scathing condemnation is well fouded.

This book is so true to its author that I must extract a few more sentences, so that he who has gone, may again awaken us by his earnest words. He says:

"The church in its earthly aspects and relations embraces the forces of the Kingdom of God on earth. It is the standing army of the Prince of Peace and of the Captain of Salvatin. And every legitimate member of the Christian church is Christ's soldier." "The Bible is the armory for the soldiery of Christ. Here must every soldier equip himself." "Each one for himself must put on this armor and use it as God requires. He must learn to fight by fighting. The Holy Spirit is the Great Teacher, and therefore every soldier must become the organ of the Spirit. He must read, hear, meditate, study the Bible *in the Spirit*. He must think, speak, act *in the Spirit*. He must fight every day and hour *in the Spirit*. He must cry to God for help." "Satan always conquers or is conquered. Resist him in God's armor and the victory is yours. Parley with him and the victory is his. Overcome and take the crown is the counsel of the Captain of Salvation."

And again, "As ye pass over the earth from soul to soul, family to family, tribe to tribe, and nation to nation, conquering and to conquer, build you fenced cities, fortify strongholds and put captains in them and store of victual and of oil and wine. And in every several city put shields and spears and make them exceeding strong. Consecrate all the spoils of conquest to the objects of this warfare. Baptize all into the name of Captain of Salvation Upon every thing write HOLINESS TO THE LORD. Endure hardness as good soldiers of Jesus Christ. Be not dismayed by reason of the multitude and might of your enemies, for the battle is not yours bnt God's."

And again, "I herewith present you a map of a distant province of Satan's empire. Will you look at it? Will you study it?" "England has studied the map of India with advantage. She has learned the magnitude of conquest and its value, and has taken the field with fitting strength. In like manner would we have Christians study the moral map of India. Study it with the hearts of conquerors—with a view to conquest."

In these extracts we see an image of the soldier-spirit of our departed brother. Life was to him a warfare. A tour was a campaign. A meeting with Brahmans was a battle. He learned "*to fight by fighting.*" He did not let his armor or his weapons rust. He fought with Satan for his own soul. He fought to release the prisoners of sin. He fought valiantly the battles of the Lord. He fought believing in the eventual triumph of of the kingdom of God over the length and breadth of India—and the world. He always had his armor on, or at least his uniform. Br. M. indulged in a blunt style of speaking and a manner that suited the camp rather than the court. Strangers were sometimes repulsed by his rough utterances and old friends were sometimes troubled by his plainness of speech. We used to think, though it corresponded with his soldier-spirit to "make his mouth like a sharp sword" that it would have corresponded just as well to have made it like "a polished shaft." (Isa. 49 2.)

But under the rough outside there was keen sensitiveness and poetic taste and earnest sympathy that fit occasion would develop, though they were ordinarily hid in his heart. A few besides those who regarded him as their spiritual father, knew of the deep fountains of gentleness and tenderness within his breast, whose sweet waters could well up and flow for their refreshment. His sympathies were easily aroused by hearing of the sorrows and afflictions of others. His eye would fill and glisten, and his powerful voice would acquire a strange sweetness and richness of tone; and he became a prince among the sons of consolation.

He had no children, or the traits that made him a favorite with children when he would unbend for their sake, had been more fully developed. He loved children—always prayed particularly for them—always prayed for them with fervor and pathos.

No one could understand and appreciate Br. Munger, who had not heard him *pray*. He always prayed fervently, and usually with the yearnings of tenderness. He came to the mercy seat with *petition*—with importunate pleading—with a penitent and weeping soul—with overflowings of love and faith and trust. *Then* we found our perceptions quickened and our best desires expressed, as he led our devotions, with words fitly spoken, that were like apples of gold in pictures of silver, fit for presenting before "the Great Master." Then our hearts swelled with sympathetic emotions, as the full, sweet, intense, tremulous tones, warm from his heart, fell on our ear and echoed around.

His characteristics fitted Br. Munger to be an Evangelist. They fitted him for preaching in times of revival. They fitted him to do the work of a John the Baptist. They did not fit him to be a pastor. There are men better fitted than he was, to build up and repair and conserve the walls of Zion. His proper work was to demolish error—to tear away and destroy the defences of evil, of Hinduism,—and of Atheism and Pantheism and Nothingism and every *ism* that deceives and kills souls. "There are diversities of gifts but the same Spirit," and that Spirit "divideth to every man severally as He will." "If the whole body were an eye where were the hearing? If the whole were hearing where were the smelling?" "Are all apostles? Are all prophets?" "Are all teachers?" "But covet earnestly the best gifts."

In this mission work in India, there is abundant opportunity for the exercise of just such gifts as were given to our departed brother May his mantle fall on worthy successors—on men who have, as he had, a burning fire shut up in their bones and are weary with forbearing—on men who will, as he did, "lift up their voice like a trumpet and show the people their transgressions"—on men who will, as he did, "preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine"—on men who can say when need be "Thou art the man"—on men who will, as he did, "fight a good fight," "endure afflictions, do the work of evangelists and make full proof of their ministry."

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labors, and their works do follow them." *Their works do follow them.* Br. Munger's work is not done. "He being dead yet speaketh." His testimony is remembered in thousands of villages, "a sweet savor of Christ

in them that are saved and in them that perish,—to the one a savor of death unto death and to the other a savor of life unto life."

At the moment of death, when *the glory* dawned on his spiritual vision, how did his bodily eye break through the death-films, and open out, and gaze, and beam, and smile in sympathy with his departing spirit. And now, as he looks down from heaven and traces the silver rills of salvation, flowing among the hills and along the plains of India, from fountains that he, while on the earth, unlocked and opened; and that will flow on to bless this people through the years following—how will his eye beam and his voice praise the Master who gave him such service!

How will his heart swell with thankfulness, and his face shine with a brighter glory, as one after another *they* shall come and join the throng of the redeemed, who drank of the water of life from the fountains that he opened and who found through *his* teachings their Savior and their God.

"For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Epitome of News.

SATURDAY, October 24, 1868.

—*Bombay Gazette*: "The draft bill authorizing the Municipality to raise a loan of eight lakhs appeared in the *Government Gazette* on Thursday. It will be seen that the security for the loan is the House-tax."

—The same: "We are glad to learn that the rumours recently in circulation respecting the state of the Municipal accounts, have had but a very slender foundation in fact. Popular rumour was so far right that the proceeds of taxes were kept back and not paid into the Municipal chest; but fortunately every rupee has been duly brought to account, and, in fact, the Municipality is not a pie the worse."

—The new Chief Engineer of the G. I. P. Railway Company, Mr. LeMessurier, proceeded last week by special train to inspect all the works on the South Eastern Extension from Bombay to Sholapore, and to go from thence to Kulburga and Raichore.

—The Rajah of Kolapore left Bombay to-day for Matheran *en route* to his own territories.

—Yesterday, Jaohur Khanjeemull was committed to stand his trial at the next Criminal Sessions, for the murder of Bahadur Gungaram. This is the case of the man who was found with his throat lacerated, and who at first affirmed that a cat had bitten him

—*Overland Mail*: Heads of Intelligence: "Sir Frederick Halliday and Sir Henry Rawlinson have been appointed members of the Indian Council in the place of Mr. Mills, and Sir Proby Cautley.

The revolution in Spain has been successful. The Queen's troops having been defeated by Marshal Serrano near Cordova, Madrid pronounced for the insurgents, the troops joined the people, the Minister Concha resigned, a provisional government was appointed, and the Queen took refuge in France.

The Provisional Government has rejected the proposal to establish a republic, and has summoned a constituent Cortes, to be elected by universal suffrage.

Queen Isabella has taken up her residence at Pau. The French Government will not interfere.

The Italian Government have ordered a reduction in the army of 17,000 men.

The Pope has issued an apostolic letter to all Protestants and other non-Catholic bodies, exhorting them to profit by the opportunity afforded them by the convocation of a general council to unite with the Romish Church.

The Austrian Government is going to prosecute the Archbishop of Prague and the other Bohemian bishops for their open opposition to the new civil marriage law.

The recovery of the Prince Royal of Belgium is now considered probable.

President Johnson intends to visit England at the expiration of his term of office.

The telegraphic accounts of the great earthquake in South America are fully confirmed. From 30,000 to 60,000 persons are said to have perished, and 300,000 deprived of food and shelter.

Lord Stanley has declined to become a candidate for the representation of Edinburgh.

The Church Congress is in session at Dublin, and the Social Science Congress at Birmingham.

Alderman J. C. Lawrence has been elected Lord Mayor of London for the ensuing year.

Madame Rachel has been convicted and sentenced to five years' penal servitude.

Among the deaths reported during the week are those of Dean Milman, Count Walewski, Archdeacon Bentinck, Sir Cusack Reney and the Hon. B. T. Howard."

A contemporary asserts that Lord Mayo is hard at work preparing for his new post. 'He is taking lessons from a gentleman who is well up in the history and condition of British India, nad, by the permission of Sir S. Northcote, his lordship is permitted to inspect the current correspondence. Lord Mayo is a diligent student, and he may learn something in two months, though not quite so much as a Lawrence knows after a lifetime of Indian service.'

Further news has been received from Captain Hall, who sailed from the United States in 1864 for the Arctic regions in search of any trace of the expedition of Sir John Franklin. The news is furnished by Dr. Goold, of Dublin, who saw Captain Hall at Repulse Bay in August, 1867. He had been successful in discovering some further traces of the expedition of Sir John Franklin. He had learned that Captain Crozier and another, thought to be a steward, had died so late as 1864 in Southampton Island, the head of Hudson Bay, to which they had made their way in the hope of meeting some whaler. He had obtained—what will no doubt be accepted as tangible evidence of the truth of this—Captain Crozier's watch. He had also learned that he would in all probability secure further knowledge of the fate of the expedition—perhaps find some records in King Williams's Land. The people there are unfriendly to strangers, and the captain had made arrangements with friendly Esquimaux to accompany him on an expedition—forcible, if necessary—into the dominions of those tribes. Captain Hall had with him when thus seen some five European attendants.

The library shelves of the British Museum, if placed in a continuous line, would extend no less than twenty miles. The accession of books keeps growing at the rate of 20,000 volumes a year, or between fifty and sixty a day.

The Paris *Illustration* publishes a portrait (or protraits) of the Siamese twins who are about to entrust themselves to the celebrated surgeon, M. Nelaton, with a view to being separated. The twins are simply and quietly dressed in costumes of identical pattern and colour—dark morning coat, dark trousers, plaid waistcoat. It appears from a memoir which accompanies the drawing that the two brothers, one of whom is named Chang, the other Eng, are fifty-four years old, and that they were only four when they were taken from their native land and brought to Europe, whence, after they had been exhibited for some years (with great advantage to themselves and others), they proceeded to the United States. Here, after a certain time, they bought land, made the acquaintance of 'two charming sisters,' who consented to marry them, settled on their estate, begot nine children each, and lived together in great happiness until the American civil war broke out. Then Chang declared himself a Unionist, Eng a Secessionist, and the quarrels between them became so violent that the twins were at one time on the point of fighting a duel. So, at least, says the author of the article in the *Illustration*, who writes with the air of a man enjoying special sources of information.

Nitro-glycerine has been modified by a Swede, named Nobel, into a new material called dynamite, a powder which, possessing all the explosive powers of nitro-glycerine, is yet perfectly free from danger. It is stated that it may be packed in barrels or chests, and be transported by any means of conveyance without the slightest risk. Moreover, it is cheaper than nitro-glycerine.

A telegram from Jerusalem announces that the reconstruction of the great cupola of the Church of the Holy Sepulchre, which has been executed under the auspices of France, Russia, and Turkey, is entirely finished. The decorative part even is on the point of completion, and the demolition of the temporary roofing has commenced. The removal of the woodwork, &c, henceforth useless, will take place before the end of the month".

MONDAY,—October 26.

—*Times of India*: "Things are looking very bad at Nagpore, great scarcity is inevitable. Wheat has gone down within the last few days from 16 to 10 seers the rupee. Wells are dry, and there is not sufficient moisture to allow the ryots to sow the rubee crops."

—The same: "The cotton shipped from the port of Bombay during the month of September, amounted to 1,40,48,188 lbs. valued at Rs. 44,47,631."

—The same: "The following cholera cases were reported to the Public Health department as having occurred on Friday last:—one in Soonderjee Nillajee cart, which proved fatal after some days; one in Cooliewady, recovering; and two in Khetwady, recovering. No new cases were reported on Saturday."

—The same: "Mr. A. F. Moos, Honorary Secretary to the Native General Library and Framjee Cowasjee Institute, assisted by the Librarian, entertained His Highness the Maharajah of Kolapore on the night of Wednesday the 21st inst., with a scientific *conversazione* held in the hall of the Framjee Cowasjee Institute, in which several interesting experiments in various branches of science were exhibited. The Maharaja has expressed his desire to become a Life-Member of the Library."

—*Bombay Gazette*: "The S. S. 'Comorin,' which arrived from the Persian Gulf on Saturday, brought no news from Muscat. She left four or five days after the 'Vigilant,' but during that time nothing new had taken place. The inhabitants of the city are not generally in favour of the election of Azan bin Ghes as Imaum, and many wish to have Syed Toorkee as their ruler. The insurgent Chief, however, is said to give out as his intention to hold the position he has gained."

TUESDAY,—October 27.

—*Times of India*: "The necessary orders have been issued to institute famine works on a tolerably extensive scale in the cantonment of Deesa. The great majority thus employed will consist of emigrants from Marwar, Mullamee and Radanpoor."

—*Bombay Gazette*: "The Bench of Justices will meet on Saturday to decide, in a great measure, the future of Municipal finance."

—The same: "We learn from an article in the 'Daily News,' that Miss Carpenter, who is about to pay a second visit to India, has made an appeal at home for subscriptions to aid in defraying the expenses that will be incurred in establishing the proposed Female Normal School at Ahmedabad There can be little question as to the benefit such an institution, conducted by well-qualified European ladies, is likely to confer on the country if it only receives from the natives—or at least from the more educated among them—the support it deserves."

—*Indian Daily News*: "We believe that Lieut. Cole, of the Engineers, has been entrusted with the special duty of taking casts from ancient architectural buildings in Cashmere."

—*Friend of India*: "We understand that his Excellency Sir John Lawrence is engaged in the preparation of an elaborate minute on the policy and the principal acts of his administration during his five years' tenure of office. The document, which will not be published till his Excellency has resigned his office, promises to be one of great historical importance as well as of present political interest. It will be based, we believe, on narratives prepared by each of the Secretariat offices and departments. As these narratives are in themselves likely to be of interest we trust his Excellency will order their publication as an appendix to his own State paper."

—The same: "The appointment of Dr. Wilson, unsolicited, as Vice-Chancellor of the University of Bombay, is most creditable to Sir Seymour Fitzgerald. Dr. Wilson is the first non-official who has held that office in any of the Indian Universities, and his nomination establishes their catholic character, while it may form a precedent hereafter. The selection of Dr. Wilson, the greatest missionary and one of the first scholars in India, has been a subject of gratulation in the native papers of Western India."

—The same: "Sir William Muir has made a prudent regulation exacting a linguistic test from all European officers in the Educational department above the grade of Head Master of a superior school."

—The last Report of the Lawrence Military Asylum at Sanawar, near Simla, is very gratifying and reflects great credit on Mr. Cole, the Principal, and his coadjutors. There were 448 on the rolls on 1st April last, or 251 boys and 197 girls, 19 were on their way to join and there were 90 applicants for admission. The average monthly cost per boy was Rs. 28. The boys are to be educated in the Asylum as telegraphers.

The Punjab Government remarks that, in connection with the forest department, Tea-planting, Cinchona-planting and similar undertakings, there will be hereafter a great and increasing demand for youths thus trained. The Lieutenant Governor notices that the girls show a disinclination to be army schoolmistresses, and considers it most desirable that arrangements should be made for training the girls, within the Institution, as teachers, seeing how greatly the demand for trained female teachers is on the increase in India.

—*Friend of India*: "Where is this to end? The number of candidates for examination by the Calcutta University five weeks hence is already about 2500. It was only 244 ten years ago. Of these 1800 are candidates for Entrance and 450 for the First Examination in Arts."

—The same: "Dr. Norman Macleod, in his Higland retreat at Lochaber, has been preparing a work of some eighty pages on India Missions, and a series of papers on his visit to India. The latter are to appear in *Good Words* during 1869."

—The same: "The disastrous cyclone of the 1st of November 1867 awakened the inhabitants and public bodies of Calcutta to the inefficiency of the Meteorological department and the want of storm signals. The Meteorological Committee, the Trades' Association, the Bengal Government, the Master Attendant and the Harbour Master laid their heads together and a voluminous correspondence on the subject was published in the *Gazette*. It was resolved to adopt two storm signals, a double cone denoting threatening weather and a drum which is to indicate that a cyclone has been telegraphed from Saugor."

—*Madras Observer*: "Through the kindness of a clerical friend just returned from a trip to Rangoon, we have succeeded in obtaining a document which presents in one collected form a general view of the condition of the various Baptist Missions among the Karens and Burmans, up to the latter part of the year 1867. In October 1865, a society was set on foot called the Burmah Baptist Missionary Convention, whose express object is to "unite the Baptist churches of Burmah in mutual love" as well as to preach the Gospel in "such parts of the country as are not reached by existing agencies." Space forbids our attempting more at present than to give some of the satistics of the twenty different Missions, some of them not connected with the Convention, with which the Report furnishes us.

Present number of Communicants ...	19,231
Baptized during the year	1,172
Excluded and suspended	253
Restored	89
Died.....	264
Pupils in Schools.....	4,517
Number of Congregations.....	360
Ordained Native Preachers.....	66
Unordained do.....	346
Contributions of Native Christians...Rs.	17,815

"An unprejudical testimony to the reality of Mission work among the Karens was given to the clerical friend above referred to. In one of the ports at which he spent some days in Burmah, he fell in with a gentleman who had little sympathy with Baptists, or indeed we believe with Mission work. He is however a great tourist, and performs his journeys on foot. On one occasion he said that for seventeen successive nights he found himself at the end of his day's journey through the forest in a Native *Christian* village—thus proving the reality of the extent of Christianity; at all events in some parts of the country. And he also bore a high testimony to the religiousness of those whom he met with, and more particularly to their strict observance of the Sabbath Day, and their careful abstinence from spirituous liquors.

"With such facts and figures before them, we are sure our readers will thank God and take courage, and we trust that many prayers will ascend from many parts of this Presidency (so intimately connected in many respects with Burmah) on behalf of our American brethren labouring there, and most of all for a large outpouring of the Holy Spirit on the thousands of our fellow Christians gathered out by God's grace from the once down-trodden tribes of the Karen family."

WEDNESDAY,—October 28.

—*Guzerat Mitra*: "We have learned that the educated portion of Ahmedabad who appreciated the noble endeavours of the lamented Mrs. Oliphant to encourage female education in the city and open social intercourse between the natives and their rulers, have not only addressed a letter of hearty condolence to her bereaved husband, but raised a subscription to commemorate her name. It is proposed to hang her portrait in the principal girls' school of the place which she patronized with extreme tenderness while she was allowed to grace this mortal world, and if the subscriptions leave a good surplus as is expected after defraying this expense, annual prizes will be given from its interest in her name to the best pupils of the school. While noting this occurrence we cannot but say that Ahmedabad has only paid a just debt due to the memory of the good lady whose name deserves to be cherished with all respect by every Guzeratee who can appreciate the nature of her kind services."

—*Bombay Gazette*; From a correspondent: "H. E. the Viceroy, with H. E. the Commander-in-Chief, will be at Peshawur in December next. Not less than twenty thousand troops are to assemble at Peshawur on the occasion, from all parts of the Punjab. The object of the Governor General's visit, reported by telegrams which have been received, will be to have an interview with the Cabul Ameer, Shere Ali Khan, whose troops are to assemble near the Khattak Hills in the neighbourhood of Peshawur. The British troops are to be located on the Chamkannee plains. His Honour the Lieutenant Governor of the Punjab will join the Durbar; and all the Mallicks, Khans, and Khyles of the Peshawur division, and probably the Seekh and Mussalman Chiefs, Rajahs, and Sirdars of the Punjab will be invited to it."

—The horse disease which has been raging for sometime in Secunderabad and Kamptee has made its appearance amongst the troop horses in Poona. It has also extended to some private stables.

—Miss Burdett Coutts has offered to give £500, to be distributed in prizes, in order to encourage improvements in the growth of cotton.

—His Excellency the Governor is expected to arrive in Bombay on Saturday.

—*Bombay Gazette*: "We understand there is no foundation for the statement made by the *Deecan Herald* on Monday, that Mr. Hart, late of the Bombay Civil Service, had been appointed Agent of the G. I. P Railway."

—The same: From a correspondent at Nagpore: "A pensioned serjeant of the Sappers and Miners, who often indulged in a 'periodical spree,' died last week from an overdose of chlorodyne. It appears that the deceased was always in the habit of taking chlorodyne and other *mixtures* which had the effect of sobering him; and on this particular occasion took more than his usual quantity, which deprived him of life."

—*Daily Telegraph*: "At a meeting held in Greenwich, a few days ago, in favour of Mr. Gladstone's candidature for the borough, a letter was read from the Vicar, the Rev. Canon Miller, stating that he should support the right hon. gentleman. The announcement was received, we we are told, with enthusiasm. No wonder. The adhesion of a dignified English clergyman to the cause of disestablishment in Ireland is at any time worth noting, but there are special reasons for calling attention to the example of the incumbent of Greenwich. Canon Miller is a leading member of the Evangelical party in the Church of England, and as such, he naturally sympathises with a sister Church whose doctrinal views closely harmonise with his own. That, in fact, is the feeling which guides most of his clercial brethren who belong to the same religious section; and no more determined opponents of disestablishment exist than the Low Church party in England. In separating from them, the Vicar of Greenwich makes a sacrifice proportioned to the eminence of the position he has always held. And why does he lend his support to Mr. Gladstone? Simply, because, above and beyond questions of dogma, he looks to the eternal principle of charity and right; because he holds that true Christianity does not sanction injustice; and because, as a religious man, he will not tolerate oppression under the mask of sacred things. Nay, as a sound Protestant, he sees that his faith is injured and materially weakened by being linked to so great a scandal as the Irish Establishment. His severance from so many of his brethren, therefore, at present, is not a proof of unfaithfulness to his principles, but is a crowning evidence of the thoroughness with which he has mastered and understands those principles. It is quite possible, however, that Canon Miller sees less ground for alarm in the disestablishment of the Irish Church for other reasons. His own history affords an example how little State connection has to do with conferring real ministerial influence and popularity. A powerful preacher, an admirable working clergyman, first in Birmingham and now in Greenwich, the eloquent Vicar owes little to the mere prestige of connection with an Established Church. The same gifts and energy would give him success in any denomination. If the Church of Ireland pulpits, or any large proportion, were occupied by men of such calibre, what need that Church fear from disestablishment? Its own clergy would be its best defenders.

"There is much talk just now about the union of Christendom; and such good Christians as Dean Stanley and Dean Alford seek to bring it about by striving, in the first place, to heal the religious discords in our own land. They would, if they could, make the portals of the Church so wide that the Wesleyan and the Independent might come in. Dr. George Frederick Lee, the editor of *Directorium Anglicanum*, and Vicar of All Saints' Church, Lambeth, is striving to attain the same end in a different fashion. By means of triplet vesper lights, baskets of ferns, tall standard candlesticks, tapers, banners, acolytes, choir-men, and mock monks, he aspires to unite the shattered fragments of the Christian Church. In a sermon, the Ritualistic Vicar has further explained his position and his aims. The Thirty-nine Articles, he said, 'were not matters of faith.' He denounced the Reformation; and he added that the 'Church of England, founded by Augustine, had deserted its allegiance to the see from which that apostle had derived his mission'—that is from the see of Rome. From such sects as the Baptists, the Independents, and the Wesleyans he expected little aid, and 'the Association for the promotion of the unity of Christendom looked primarily to the co-operation of the Roman and the Greek Churches.' That is, if England is again to be made Christian, it must again accept the supremacy of Rome. Mr. Lee is as bold as a German philosopher named Leonardi, who has convoked a meeting of thinkers at his house in Prague, to settle for ever the difference of the rival philosophical schools. Imagine Mr. Mill, Mr. Herbert Spencer, M. Littre, Mr. Mansel, and Dr. Hutchinson Sterling all meeting in a back room in Prague, to pass over a quiet pipe of tobacco, laws which should for all time heal the disputes that separate the Kantists from the Comtists! And imagine Dr. Newman, Mr. Spurgeon, Dr. Pusey, Bishop Colenso, the Bishop, of Oxford, Dean Stanley, Monsignor Talbot, Dr. Candlish, the Pope, and the Patriarch of Moscow, with the tolerant Lord Bateman as president, assembled to talk over their little differences, and settle them off-hand! If silliness were a crime, Dr. Lee and his party would have to undergo penal servitude for life."

THURSDAY,—October 29.

—*Overland Mail*: "There is now a mail communication with Malta no less than forteen times a month, viz., four times by way of Southampton, six times by way of France, and four times by way of Italy."

—Capt Henry, the Superintendent of the P. and O. Co., has joined the direction of the New Bank of Bombay.

—A European entered the shop of a native watchmaker a few days, ago, and offered a cornelian seal for sale. While there he struck the watchmaker on the head with a stone, which he had concealed in his hand. The watchmaker became insensible, and the European helped himself to several watches. The property has since been found in Poona, and the ruffian has been arrested in Surat.

—His Excellency the Governor of Bombay shot a tiger at Mahableshwar a few days since. The beast had been committing sad havoc amongst the cattle in the neighbourhood for some time.

—*Pall Mall Gazette*: "As a sign of progress, among many others to the contrary, the Petersburg papers report the gradual abolition of the 'hereditary clergy' in Russia. It appears that up to within a recent period every clergyman was forced to send his sons to clerical schools and seminaries, to educate them, in fact, for the Church whether he liked it or not. This institution of a clerical caste is now about to be abolished, to the great relief of every body concerned."

—*Madras Times*: "The Bombay Government have applied to the Madras Government for twenty-five elephants from Burmah for service in the Western Presidency."

—The *Englishman*: "The Government have called upon the Master of the Calcutta Mint, to

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submit an explanation of the excess of expenditure on the Mint, as compared with the expenditure of the Mint at Bombay."

—*Home Paper*: The Course of the Danube; "The Emperor of Austria has adopted a plan for improving the course of the Danube, to be put at once into execution. This project has been under the consideration of a committee for the last five years, and when finished will prove of the highest importance, not only in preventing future inundations of various Austrian districts, and with which the city of Vienna was annually threatened, but also in giving a strong impetus to the shipping trade of the Danube. The cost of carrying out the work is estimated at 24 millions of florins, which is to be met partly by the sale of important Government property, and partly by contributions from several of the provinces adjoining the Danube and from the corporation of Vienna."

—*Bombay Gazette*: "The dorsal fins of several sharks have been seen of late near some of the ships in the harbour. The aptitude of these creatures for catching an exposed limb ought to keep bathers at a respectful distance."

—The *Round Table*; America: "The coasts of New Brunswick, Prince Edward's Island, New Jersey, and a portion of the estern Atlantic shore are gradually uprising, while those of the Bay of Fundy and Greenland are slowly sinking. It is said that if this should continue for ten centuries the map of the American continent would in 2,900 present an entirely different appearance. The Hudson's Bay and Jersey shore would become fruitful valleys, with countless inland seas. Where now the banks of Newfoundland lie there would be peninsulas connected with the mainland, as the banks of St. George are at present. The passage from Ireland to America would then take but four days."

—*Madras Athenæum*: "We learn that the Officiating Post Master General is at the present time busily engaged in maturing a scheme for the establishment of a horse cart dawk between Sholapoor and Tadputry, for the conveyance of the Mails from Bombay. The distance is 280 miles and ought to be covered in forty hours. From Bombay to Sholapoor the time occupied by rail will be—hours 16
From Sholapoor to Tadputry by horse dawk. 40
From Tadputry to Madras by rail..... 12
Hours..... 68
or two days and twenty hours—or some twenty three hours quicker than the express is at present conveyed, in the present state of the line—no great improvement certainly, but we shall be content even with this instalment for a beginning"

FRIDAY.—October 30.

—Local items of the week: A man named Ramjee Bhimjee, fell from a tamarind tree, and was severely injured; a woman jumped into a well, at Parel and was drowned; a European, named George Brown, died from apoplexy, while in a state of intoxication; a Mahomedan was injured by the explosion of some gunpowder, while preparing a rock for blasting at Nowrojee Hill quarry; a Portuguese died from the effects of excessive drinking; a Hindoo fell from the first story of a house and was severely hurt.

—Deaths last week 281; of which 15 were from cholera.

—A revised list of the Justices of the Peace for the Town and Island of Bombay was published in yesterday's *Government Gazette*.

—*Times of India*: "We regret to hear from Ahmednuggur that the horse fever, to which we alluded as having made its appearance at Poona, has broken out among the horses of the B. Battery, E Brigade, Royal Horse Artillery; and C Battery, 14th Brigade, Royal Artillery, though not in a very dangerous form.

—Mr. Alfred King has been appointed Acting Storekeeper of G. I. P. Railway.

—The new Girgum Police Court was opened yesterday.

—The Amrolee Mechanics' Institute has been removed to Parel, Bombay, in consequence of the removal of the Locomotive Department of the B. B. and C. I. Railway to Parell.

—*Pall Mall Gazette*: "Among the many 'Congresses' that met in the course of last month all over the Continent, there is one which deserves especial notice, viz., the Congress of the Deaf and Dumb that held its meetings in [illegible]. The principal object of their discussion was the desirability of finding a substitute for their present 'finger language.' The meeting went off very pleasantly, and after the day's work the members used to congregate at some social 'Bierhalle' for a pleasant, though inaudible chat."

TELEGRAPHIC NEWS.

London, Oct. 19th.—It is announced that Earl Mayo has appointed Major Corne (? Corrie) to be his future Secretary.—The latest telegrams from Spain state that the provisional Government will resign office after the convocation of the constituent Cortes, which alone, the Junta has declared, will henceforth receive public funds and Government Revenues. Convents and Monasteries established before the year 1837 are to be reduced to half the present number and those which remain are prohibited from receiving any further Novices.

20th.—The Provisional Government in Spain has now announced the suppression of all convents, monasteries, and religious houses which have been founded since 1837, and that the property of all such establishments will be confiscated.—General Olozaga and Don Juan Topete, (President of the Cadiz Junta), have declared in favour of a monarchy. The Democratic party would, it is said, prefer a Republic, but they have announced their intention of supporting a monarchy if that form of Government be voted by the Cortes.

21st.—Spanish telgrams state that the Central District Junta at Madrid has dissolved itself. The Provisional Government has issued a manifesto promulgating a complete system of civil and religious freedom for the future, and expressing a hope of the recognition and friendship of foreign powers.

22nd.—It is believed here that ex-Queen Isabella will go to Brighton.

23rd.—A banquet was given at Liverpool yesterday to Lord Stanley and Mr. Reverdy Johnson, both of whom made speeches, in which they stated that two of the three questions impending between England and America had been satisfactorily abjusted, and there was a very decided hope that the *Alabama* question would be amicably settled. —Referring to the political situation on the Continent, Lord Stanley declared that the foreign armaments of the present day were a scandal to civilization.—Sir John Burgoyne has been presented with the Freedom of the City of London.—Colonel T. E. Taylonr, M.P., has been appointed Chancellor of the Duchy of Lancaster.

24th.—It is stated that the Papers (? Powers) will shortly recognise the revolution in Spain.—H. R. H. the Duke of Edinburgh is preparing to start on his tour round the world—General Monteith Douglas is dead—The Bombay mail of the 6th October reached Suez on the 23rd instant.

N.W. Frontier. Oct. 17th.—General Wilde's force halted at Tikree yesterday to make the road on. To-day they march to Maidan in Nundihar. All quiet.

19th—General Wilde's force was still in Nundihar yesterday. The road over the Dabrai pass into Ullai was being made passable, in case it should be deemed advisable to move troops into that valley, to-day. A road towards Kaush was also being made. No collision with the tribes nor any *casualty* since the fourteenth.

22nd.—The whole of General Wilde's Force is now marching into Oghee. All well.—The Lieutenant-Governor's Camp will be here on the 24th instant.

—Oghee, 22nd Oct.—The whole of General Wilde's Force is now marching into Oghie. All well. The Lieutenant Governor's Camp will be here on the 24th.

New York Oct. 19th.—The Republicans have again carried the Indiana elections.—Congress has adjourned to the 11th of November.

20th.—The Democratic Committee have announced that their tinched (*sic*) are unchanged.

22nd.—The Democratic party is somewhat demoralised, and General Grant's success at the Presidential election is considered certain.—A severe earthquake occurred at San Francisco on Wednesday last, but no lives were lost.

BOMBAY AUXILIARY.

TO THE

BRITISH AND FOREIGN BIBLE SOCIETY.

SPECIAL APPEAL.

Owing to the great extension in late years of the operations of the British and Foreign Bible Society in Europe and other countries, unusual demands have been made on its resources. Its foreign Secretary has lately informed this Auxiliary that it would be out of the power of the Parent Society to continue to make free grants on the same scale as hitherto, and has requested the Auxiliary's Committee to devise some plan by which the efficiency of its operations might be maintained, and its dependence upon the Parent Society for support be diminished.

In these circumstances the Committee of the Bombay Auxiliary have resolved, among other measures, to bring to the notice of the Christian community of this Presidency, more prominently than has hitherto been done, the claim which this Auxiliary has to the countenance and support of all who receive the Holy Scriptures as the rule of their faith and obedience.

The constitution of the British and Foreign Bible Society is so framed as to admit of the co-operation of Christians of all denominations, the Bible being circulated without note or comment. The Committee are happy to state that this Auxiliary enjoys the hearty support of all the Protestant Churches engaged in the mission field in this Presidency and in the neighbouring countries bounded by the Indian Ocean.

The funds of the Auxiliary are devoted to the translating and printing of the Scriptures into the vernacular languages of the Presidency, to Colportage, and to the cheap sale of Scriptures. The average annual expenditure during the last five years has amounted to nearly Rs. 10,000. Of this amount about one third has been paid from local contributions, while the remainder has been provided for from funds supplied by the Parent Society. But as that Society has, as above stated, expressed its inability to continue its aid on the same liberal scale as before, the Committe deem it their duty to appeal to the friends of the Bible cause in Western India for enlarged and more numerous contributions, in the confident hope that they will cheerfully aid the Auxiliary with increasing liberality and according to the means which God may have given them.

Contributions will be thankfully received by the Revd Mr. Boyd, or the Revd. Mr. Weatherhead, Joint Secretaries.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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